

# The Cable Tow

Vol. XXXII

Manila, Philippines, April, 1957

No. 10

OFFICIAL ORGAN  
OF THE MOST WORSHIPFUL GRAND LODGE  
OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINES

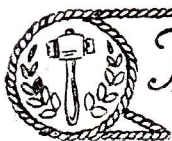
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Manila, Philippines





# The Grand Master's Message



Another Grand Lodge year has almost passed and like the sands of time, all too quickly. In a few days we shall be gathering here in Manila for the 41st Annual Communication of our Most Worshipful Grand Lodge. This therefore must be my last official message as your Grand Master.

For the opportunity to have served you I am thankful. For the courtesy, kindness, consideration and support shown me by the Craft, I shall always be grateful. For the work you have done and the present attitude and spirit of our membership, I am thankful and justly proud. To have been Grand Master of Masons in the Philippines is a great honor.

Once more let me urge you to come to the Grand Lodge. The opportunity to review the work of the past twelve months in our Grand Jurisdiction is before you as well as the privilege of assisting in shaping the destiny of the future of the Craft. The Officers of every lodge should be present at all the sessions, diligently studying the problems before the Grand Lodge, that they may wisely cast their votes on all matters arising for consideration and able to carry back home to their lodges an accurate report on what transpires.

Come and fraternize with your brothers. The Grand Lodge offers the opportunity of personal contact with your brothers from every section of the Grand Jurisdiction and the experiences thus obtained, the exchange of ideas, the renewing of old friendships and making new ones are too valuable to miss. Avail yourself of this

*(Continued on inside back cover)*

# THE CABLETOW

Editorials

## EASTER

It was mid-autumn, 1951. The scenery was very impressive and cannot be forgotten so easily. The PAL plane that took me to San Francisco left Honolulu at early dawn, 3:30 o'clock in the morning. As the plane winged its course towards its destination, I looked down through the window near my seat and observed that everything was darkness. The plane was cruising over the vast span of the deep. After a few minutes, I began to discern light around below; soon, the outlines of terra firma became visible altho the mountain tops remained unmoved as the clouds of night still covered them. After a couple of hours more, the rays of the sun began to spread out and the silvery clouds assumed different colors. There was complete metamorphosis. The sky and the vast terrain were back to life again.

The experience fits in the meaning of EASTER. Easter is the victory of life over death. It is the dedication of the resurrection of Jesus which is the cornerstone of our Christian faith. It is also the triumph of light over darkness and hope over despair.

We are low in spirit these days. We are depressed. We are endeavoring to obtain peace and comfort. We are trying to find the light of truth and knowledge. And yet, we seem to be reaching nowhere and feel too that we have many more to learn.

In the midst of all these uncertainties, there is need for hope. Easter brings to every home fresh hope, new joy and indomitable will to achieve one's goal. We must lift our eyes and hearts heavenward from where comes the strength we sorely need. As we celebrate Easter, we must feel that our faith is renewed, our hope returned and our charity revealed.

—JOSE E. RACELA, Editor

—oOo—

## THE SO-CALLED GENTLEMEN'S AGREEMENT

Every time the annual communication of the Most Worshipful Grand Lodge of the Philippines approaches, the brethren are occupied with the problem of who is going to be promoted to the South.

The organizers of this august body have implemented a commendable system of succession. This system is usually referred to as a gentlemen's agreement, whereby the Grand Oriental Chair is to be occupied alternately by a Filipino and a foreigner, each year. This system does not have any counterpart in other Grand Jurisdictions of the whole Masonic world. And it greatly helps in the promotion of the Craft in this area. In a manner, it also demonstrates the universality of the institution.

On the other hand, too, we have observed that its rigid observance nowadays has done not much for the Craft. In fact, there were instances when the potential members of the minority group were not satisfied with the manner things were going on altho, at the head, was of their kind and kindred. What could be the reasons for such a dissatisfaction? We will attempt to state a couple of them.

Firstly, the cream of the foreign stock is practically gone and naturally, at times, the majority is forced to put up anyone, only to be found later that he was not ready to assume the job. Secondly, there is the inclination of the majority to push any one who appears simply popular, just a man of the crowd.

On the first, brothers who are available are numbered besides not all are active. The stocks of the Staffords the Comforts, the Harveys, the Taylors, the Springers, the Elzers, the Stevens, the Rosenstocks, the O'Briens, the Austins, to mention a few, have already served. It is desired then that what still remains of the elders in the minority pinpoints to the majority those who are believed can very well serve the Craft and at the same time of its liking — *persona grata*. It can not be electioneering that way, we believe. On the second point, the majority should listen to counsels of the minority.

This year is the turn of the minority. Let us get counsels from it for the good of the Fraternity and to get assurance that the choice will be the best.

Or, should we further relax the observance of such agreement for the benefit of the Craft? A Filipino followed Most Worshipful Bro. Goldenberg as Grand Master and Most Worshipful Bro Baradi was followed by another Filipino Grand Master, too.

—Jose E. Racela, P.M.

—o o o—

## WELCOME TO THE DELEGATES

Beginning April 23 and for three days, the Most Worshipful Grand Lodge will meet in its 41st Annual Communication. To this session, the Masters, Wardens and at least one Past Master of all the Subordinate Lodges under this Grand Jurisdiction are under obligation to attend. To each and all we extend a hearty and fraternal welcome.

The delegates will assess what were accomplished during the year about to close and lay out plans for the ensuing Masonic year.

In their deliberations we wish to remind them of: (1) the necessity of setting aside funds for a GRAND LODGE CHARITY FUND. It is unnecessary to expound on the need for such fund. We wish to remind the delegates that all members of the Craft residing in Catbalogan, Samar, are victims of the big fire that occurred in the place (2) the need of accelerating MASONIC EDUCATION. Sometime in 1947, a committee chaired by the late Wor. Bro. Eugene E. Perkins recommended the creation of a Committee on Masonic Education whose duty, among others, was to disseminate vital information about the Fraternity thru pamphlets and by qualified lecturers. We cannot remember to have seen any of these.

Brother Delegates, as we lay these two matters to your care, we hope that your deliberations will be most fruitful and your stay most pleasant.—JER

—oOo—

### ENEMIES OF FREEMASONRY

We talk about the enemies of the Craft. At times, due to overzealousness we actually point to another brother that so and so who happens to be in the same crowd with us is one such enemy. That manifestation looks good for it reveals one's alertness in trying to safeguard its very own. Notwithstanding, we still believe that enemies of Freemasonry of this category are not potential. History reveals that no enemies of the Craft have so far succeeded in destroying it and we dare add that they will always fail. Kings, emperors, dictators and even the much heralded viceroy of God have failed in their attempts to destroy the institution. On the other hand, empires have fallen and even the papacy was, at a time, divided because of the savagery of their enemies.

What can be the potential enemies of the Craft? The potential enemies and which every Mason should fear are the enemies within our ranks. They are the members who by their conduct brings unsavory comments on the institution.

It has been said that every organization comes to life with the means for its ends. The germ that can do us the greatest and most permanent injury is not from the neighbors however deadly it may be, but one of our own making. We shall live or die as we shall merit to live or die and the world will eventually assess us as we made or marred ourselves.

No more deadly danger can menace us, now or at any other time, than to take lightly the admission of unworthy material — those who come in for material benefits and convenience. — JER

## *Official Section . . .*

### **GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES**

**FORTY-FIRST ANNUAL COMMUNICATION**

**April 23-25, 1957**

**Manila**

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1. Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.
2. Reception of the Most Worshipful Grand Master.
3. Reception of the Past Grand Masters.
4. Prayer by the Grand Chaplain.
5. Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers by the Grand Secretary.
6. Roll call of Lodges.
7. Report on Quorum by the Grand Secretary.
8. Announcement of the Committee on Credentials.
9. Recess for Corporation Meeting.
10. Admission of Master Masons.
11. Flag Ceremonies. Invocation.
12. Address of the Speaker of the Annual Communication.
13. Resumption of Grand Lodge Business.
14. Messages.
15. Welcome address to the members of the Grand Lodge by the Most Worshipful Grand Master.
16. Response to the welcome address of the Most Worshipful Grand Master.
17. Roll call and reception of Grand Representatives by the Grand Secretary.
18. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
19. Welcome address to the Grand Representatives by the Most Worshipful Grand Master.
20. Response in behalf of Grand Representatives.
21. Reading and approving the Minutes of the Fortieth Annual Communication, unless dispensed with.

22. Written message of the Most Worshipful Grand Master, and reference thereof.
23. Report of the Grand Treasurer and reference thereof.
24. Report of the Grand Secretary and reference thereof.
25. Report of the Grand Lecturer and reference thereof.
26. Appointment of Regular Committees on Charter, and on By-Laws, and of Special Committee on Grand Lodge Officers' Report.
27. Presentation of memorials, petitions, communications, motions, and resolutions, and reference or other disposition of the same.
28. Reports of Regular, Standing, and Special Committees and action thereon.
29. Presentation of Accounts and Budget of the Grand Lodge.
30. Grand Oration.
31. Miscellaneous business, if any. Special orders, if any.
32. Election of Grand Lodge Officers. Appointment of election tellers and clerks.
33. Recess. Floral offering — Rizal Statue, Plaridel Masonic Temple.  
Pilgrimage to the Rizal Monument at the Luneta.
34. Resumption of Grand Lodge business. Announcement of Grand Lodge appointed Officers.
35. Recess for Corporation meeting.
36. Installation of Elective and Appointive Officers.  
Grand Master's Inaugural Address.  
Presentation of Past Grand Master's Jewel.  
Presentation of Diplomas of Merit.  
Honors.
37. Appointment of Standing Committees.
38. Closing of the Grand Lodge. — Benediction

—oOo—

Had we never loved so kindly,  
Had we never love so blindly,  
Never met, or never parted,  
We had ne'er been broken-hearted.

Burns: *Song*

—oOo—

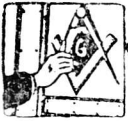
Self-confidence is a good trait,  
but be sure you are in a position  
to back it up.

—Wordsworth: *My Heart Leaps Up*

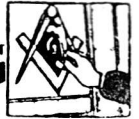
#### FAITHFUL FOUND

Among the faithless, faithful only  
he;  
Among innumerable false, unmov'd  
Unshaken, uneduc'd unterrified  
His loyalty he kept, his love, his  
zeal,  
Nor number, nor example, with  
him wrought  
To swerve from truth, or change  
his constant mind.

—Milton: *Paradise Lost*



# WHAT OUR LODGES ARE DOING



**COSMOS LODGE NO. 8**  
**Scottish Rite Temple**  
**1828 Taft Ave., Manila**

**Stated meeting:** First Monday of each month.



**1st Row, left to right:**

Wor. Bro. Rufino Macalinao . . . . .	<i>Grand Lodge Inspector</i>
Wor. Bro. George A. Mayhew . . . . .	<i>Treasurer</i>
Wor. Pedro B. Manayon . . . . .	<i>Senior Warden</i>
Wor. Bro. Thomas E. Haynes . . . . .	<i>Worshipful Master</i>
Bro. Winston T. Gallaway . . . . .	<i>Junior Warden</i>
Wor. Bro. Donald O. Thurnau . . . . .	<i>Secretary</i>

**2nd Row, left to right:**

Bro. Andrew Kish . . . . .	<i>Chaplain</i>
Bro. Samuel Casel . . . . .	<i>Senior Deacon</i>
Bro. Pedro M. Camposano . . . . .	
Wor. Bro. Romeo Y. Atienza . . . . .	<i>Board of Trustees</i>
Bro. Gregorio Amistoso . . . . .	<i>Junior Warden</i>

Bro. Eulogio O. Nadal . . . . .

Wor. Bro. Ramon Ramos . . . . . Tyler

3rd Row, left to right:

Bro. Pacifico N. Niguidula . . . . .

Bro. Foster Knight . . . . . Senior Steward

Most Wor. Bro. Clnton F. Carlson . . . . . G.M. and P.M.

We of Cosmos are happy to report that we are beginning what appears to be a very successful year. Our assets are such that we have seen fit to donate P200.00 to the Children's Garden at Tay-tay, Rizal in memory of the late President Ramon Magsaysay. In addition we have ordered new costumes for the principal officers of the second section of the third degree.

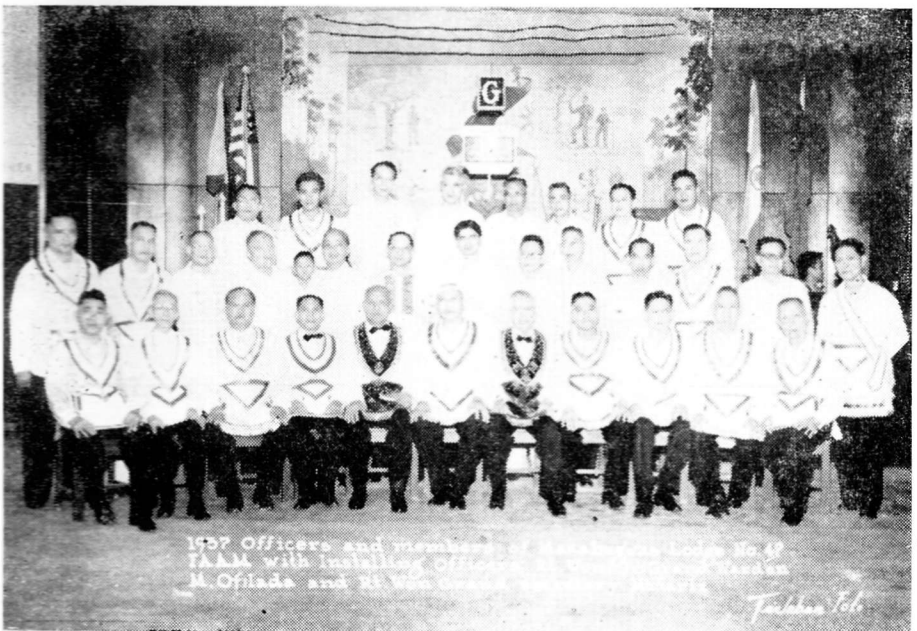
As you know, many of our patients at the Masonic Hospital undergo some treatment at the De los Santos Clinic. Each year we try to bring these children a little cheer and this year we went all out and are giving them a piece of playground equipment especially built for their pleasure.

Each first time visitor to Cosmos gets a souvenir from us in the form of a Kard Keep wherein all one's membership cards can be safely kept in plastic envelopes. This has been our practice for the past few years.

—Donald O. Thurnau, P.M., Secretary

—oO—

### MAKABUGWAS LODGE NO. 47



1957 Officers and members of Makabugas Lodge No. 47 I.A.M.M. with installing Officers. M. O. Oflada and R. W. Oflada

*Fachon Feb*

# Masonic Hospital For Crippled Children . . .

## HONORARY PRESIDENTS

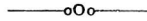
GRAND MASTER OF THE GRAND  
LODGE OF THE PHILIPPINES  
SOVEREIGN GRAND COMMANDER,  
SUPREME COUNCIL A. & A.S.R.  
REPUBLIC OF THE PHILIPPINES

## OFFICERS

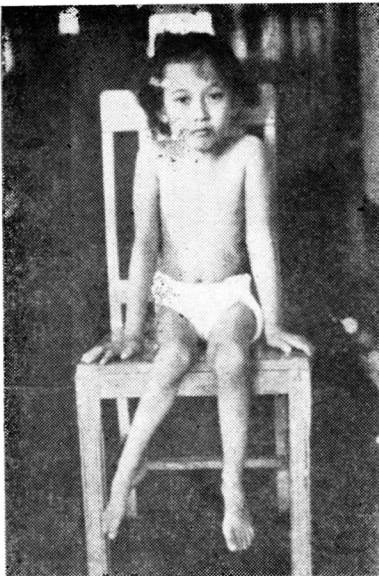
CLINTON F. CARLSON, *President*  
VICENTE OROSA, *1st Vice-President*  
HOWARD R. HICK, *2nd Vice-President*  
MICHAEL GOLDENBERG, *Treasurer*  
ALFREDO J. PASCUAL, *Secretary*  
MACARIO C. NAVIA, *Auditor*

## BOARD OF DIRECTORS

CLINTON F. CARLSON	MACARIO C. NAVIA
VICENTE OROSA	W. P. SCHEDELIG
HOWARD R. HICK	JOSE C. VELO
MICHAEL GOLDENBERG	ALBINO Z. SYCIP
ALFREDO J. PASCUAL	



## OFFICE OF THE SECRETARY



*Before operation*



*After Operation*

MASONIC HOSPITAL FOR CRIPPLED CHILDREN  
1828 Taft Avenue, Manila

Sir:

With this letter goes our deepest gratitude for the wonderful help that you have so kindly and so unselfishly extended to our

daughter, Linda, who we presume is only one among the hundreds that you have devotedly helped towards making a better adjustment in their young lives.

Two years ago, driven by utter despair, but still stubbornly clutching at the last straw of hope, we sent Linda to your hospital for whatever help you could give her. Now, after the lapse of two anxious years, we gratefully receive Linda, a very much changed individual. In every way, we find her wonderfully changed; but most important of all, is her happy attitude now towards life.

Although this is no longer a season for gifts, nevertheless, we feel that from you, we have received the three most wonderful gifts—to Linda, her "life"; to her mother and father, their daughter; and to her brothers, their sister. For all these, we feel deeply grateful.

Very gratefully,

(Sgd.) Mr. & Mrs. LUIS GO

Maasin, Leyte  
Feb. 22, 1957

—oOo—

Guiwan, Zamboanga City  
December 13, 1956

THE MASONIC TEMPLE  
FOR CRIPPLED CHILDREN  
Thru Sec. Atty. Alfredo Pascual  
1828 Taft Avenue  
M A N I L A

S I R :

Our child Maria Isabel have arrived last week with good health and completely healed.



It will be recalled that she had been sick for about two years and could not walk for that long years and later she was confined in the De los Santos Clinic for eight long months with all the expenses of the above named organization.

In this connection permit us to express our deepest gratitude and thanks in extending her the rarest help the world can offer.

April, 1957

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To us that was the most unforgettable act of humanity. If not of this kind act or were it not for the soft spots in your hearts of hearts undoubtedly, our poor child would be a hunchback by tomorrow or she will not enjoy what others will enjoy.

And for that unselfish answer to the call of an unfortunate, we will always look forward towards reciprocating you in the near future in our own humble way.

Your most thankful parents,  
(Sgd.) NESTOR A. DELGADO  
(Father)

—oO—

### BROTHERLY LOVE

Remember that your brother cannot be your enemy. While sometimes things may occur that will seem to pull you apart, and the weeds of malice and hatred may try to take root in your heart, the cement of Masonry is indestructible, for it is made of true brotherly love.

If you do not have that kind of love in your heart there is something definitely wrong with you, and you should proceed to enlighten yourself as to the real fundamentals of true Masonry. No man can be a good Mason and hold malice.

—Exchange

—oO—

### DR. NORMAN VINCENT PEALE

A noted New York City minister and Brother speaks to the Craft in the following typical "Pealegram." Dr. Peale has received nation-wide recognition as the author of a current best seller.

"I am heartened that more and more people are finding out that it isn't necessary to hurt someone else in order to be a success. The whole meaning of the word success is changing today. It no longer indicates material well-being alone. A truly successful person is happy and creative at his job; he is a family man; he is liked in his community. He is trustworthy. He loves people.

The rules are fairly simple. Love God. Learn to love people. Realize that the people and events we will meet in our own little world contain all the elements for a rich and satisfying life."

—Square and Compass, Denver

—oO—

Friendship, in freedom, will blot  
out the bounding of race,  
And straight Law, in freedom, will  
curve to the rounding grace.

—Sidney Lanier: *Psalm of the West*

## AN EXPLANATION

BY M.W. FREDERIC H. STEVENS, P.G.M.

*On Good Friday, 1943, a filthy, ragged prisoner was released from Fort Santiago, but the Japanese guard had been instructed to take him to the Santo Tomas Internment Camp.*

*He was far from pleasant-looking and he must have smelled to high heaven. The intense pallor and his long, unkempt gray hair and the tangled beard sweeping across his chest showed that he had been in confinement for many months. His swollen jaws and toothless gums; the vivid scars on his bare, beri-beri-swollen legs were evidence that he had suffered harsh treatment from his captors. Bare-footed and prodded on occasionally by the Japanese guard, for the Prisoner walked haltingly, and frequently hopped first on one foot and then on the other trying to find some relief for his blistered feet from the burning-hot cement pavement. A private dokar\* suddenly stopped at the curb in front of the Japanese guard and his Prisoner. A small, neatly-dressed Filipina alighted and, ignoring the danger of interfering with a Japanese guard and his Prisoner, insisted that they take her dokar and ride to their destination. Because of that incident, the Prisoner, a business man of Manila, dedicated this poem in gratitude to the unknown little lady.*

### GOOD FRIDAY 1943

Little Filipina of long ago,  
Whose heart bears the sign of Christ,  
You've probably forgotten the kindly deed  
Rendered on that Holy Day, 1943,  
To a dirty, lousy  
Americano under shackles of the Jap,  
But that Prisoner can't forget  
How kind and generous you were,  
How kindly you looked  
From those big brown eyes,  
How insistent you were  
For the Prisoner to take  
Your dokar instead of walking  
Barefooted on the hot pavements;  
The Prisoner has never forgotten,  
His daily prayers are for your happiness always,  
He only wishes he knew who you were  
So that he could go to you  
And thank you, and thank you again.

\* dokar—a small dog-cart pulled by a horse, with entrance from the back, used during the Japanese occupation; somewhat similar to the vehicle called in Cebu, colloquially, "tartanilla".

## *Malakas Na Sigaw*

It might be well to remember that a hen is the only creature that can "set" still and produce a dividend.

—*Kleinknecht's Gems of Thought*

\* \* \*

William James said, "The deepest principle in human nature is the craving to be appreciated.

\* \* \*

The French language Roman Catholic paper "LA LIBERTE ET LE PATRIOTE" of Winnipeg, in its issue of April 9, 1948, answers in its "Question Box," the question: "Why God allows the devil to haunt a house?" "Because," says the Roman journalist, "this house has been inhabited by Freemasons, Communists or Atheists . . ."

**Malakas Na Sigaw** would like to ask: "Can't we buy, Father a scapulary for protection against ghosts?"

\* \* \*

The rules are fairly simple. Love God. Learn to love people. Realize that the people and events we will meet in our little world contain all the elements of a rich and satisfying life.

—*Norman Vincent Peale*

\* \* \*

**"Masonry has greatly enriched my life. It has given me friendships that I cherish dearly. It has, I think, whispered subconsciously to me in silent hours words of caution and encouragement. I like going back to my Lodge, I have found it refreshing and good to step aside out of the path of my busy life and sit again with the Masons who have carried on in my absence.**

—*Edgar A. Guest, 330*

Bro. Edgar A. Guest, a writer and one of our most satisfying, down-to-the-earth poets, has been a Mason for many years.

\* \* \*

From Makabukwas Lodge No. 47 of Tacloban City comes their publication THE TROWEL. The issue contained an account of the ceremonies on the installation of the incoming officers for the ensuing Masonic year. R. W. Bro. Macario M. Ofilada, our Junior Grand Warden, was the installing officer, and M. W. Bro. Esteban

Munarriz, Grand Secretary, was a master of ceremonies. MALAKAS NA SIGAW was greatly interested in the recorded statements of the Hon. Bernardo Torres, Provincial Governor, and the Hon. Ildefonso Cinco, Mayor of Legaspi, both of whom spoke at the meeting. These gentlemen are not members of our fraternity. We quote from THE TROWEL:

**“The Provincial Governor consented to speak at the occasion. He spoke in a very impressive manner on his personal experiences in contacts with Masons and his attendance of public ceremonies conducted by Masons. The Provincial Governor highly praised the ideals and principles of Freemasonry which are the basis of democracy. The conduct of Masons with whom he has been in contact in general is good. The Provincial Governor in the course of his remarks, more or less, said: ‘I am a Roman Catholic. But, I cannot understand why the Fraternity and the Masons are condemned, excommunicated and villified? The Masons I have known, and I know now, are good people and I have no reason to say the contrary. And the Fraternity as I have observed is not bad. Besides, I have noticed on many occasions Masons who are close and well known to me, kneeling beside me in the Church and praying in his own way with the same fervor as I am. I really cannot understand it.’**

**“The City Mayor, Ildefonso Cinco, was also invited to say a few words. The City Mayor said in part, more or less: The Masons I have known and those I still know and deal with are good and respectable men in the community. Freemasonry as far as I know is a good society. It will be a great thing if all the societies and associations in the world could join efforts as one to make this world a place of peace and happy to live in.’”**

The Freemasons of the Bicol region are to be congratulated that their neighbors think well of the fraternity even in the face of the well-known villification by the priests of the Roman Catholic Church. Let us hope the time may soon come when even the priests will obey the fiat of the Lord Jesus Christ: **“Love thy neighbor.”**

By the way, we find those words three times in Matthew, twice in Mark, once in Luke, once in Romans, once in Galatians, and once in James — the words, and the sentiment they imply, are important and embody the most important lesson taught in the Masonic fraternity.

—oOo—

## Others May Care To Know . . .

By Sonny Shortlegs

*Origin and Meaning of the Names of the Lodges under the Jurisdiction of the Grand Lodge of the Philippines. Taken from the compilation of the late Wor. Bro. Leo Fischer, one of the three first Associate Editors of the Cabletow.*

Manila No. 1.—Name of the city, meaning “Place where the *nilad* grows” (*Nilad*, an unidentified plant or tree; said by some to be the indigo).

Cavite No. 2.—Name of the town, from the Tagalog word *kawit*, “hook,” so called from the hook-shaped point of land on which the town is situated.

Corregidor-Southern Cross No. 3.—Corregidor is the island at the entrance of Manila Bay, in imitation of “Golden Gate Lodge” of San Francisco, the Golden Gate and Corregidor island having a similar location with regard to the cities mentioned. A *corregidor* was a Spanish magistrate. Southern Cross is the visible constellation in this latitude part of the year.

Bagumbayan No. 4.—So named after the field of Bagumbayan (Tagalog word for new town), near which the first meeting place of this Lodge in Manila was located and where, in 1896, a number of Filipino patriots were publicly shot for being Masons.

Island-Luz-Minerva No. 5.—The name island was chosen by the original Lodge at Ft. Mills, on Corregidor Islands, on account of its location on this small island, the name “Corregidor” already having been taken by Lodge No. 3. Luz Oceanica, the original Lodge, is the Spanish for “Light of the Ocean.” Named after an old Lodge of the Gran Oriente Español, called “Primera Luz Oceanica. Minerva, in Roman mythology, is the Goddess of Wisdom. Name of an old Lodge of the Gran Oriente Español, chartered on November 21, 1894. The three original Lodges have joined together, hence, the new name.

Biak-na-Bato No. 7.—Tagalog for “cleft rock.” This is the name of a place in the mountains of Bulacan Province where, in 1897, a peace treaty was signed between the Filipino insurgents, under Bro. Aguinaldo, and the Spaniards.

Cosmos No. 8.—*Kosmos* is a Greek word meaning “order.” *Cosmos*, as used in the English language, denotes “the world or universe, considered as a system, perfect in order and arrangement x x x hence, any harmonious and complete system.”

St. John's No. 9.—A Lodge name found everywhere in the English-

speaking Masonic world since the time when Lodges were dedicated to St. John (the Baptist).

Iloilo-Acacia No. 11—Iloilo is the name of a city and river on the island of Panay. Originally Ylong-ylong. Acacia is a well known Masonic symbol. The two original Lodges are joined together, retaining the number of the former.

Nilad No. 12—*Nilad* is the plant or tree after which Manila was named *May-nilad*, meaning the place where *nilad* is found. The identity of this plant is doubtful; some say it is the indigo plant, the Ilocano word for which is *nilad*.

Walana No. 13—Tagalog for "that which was lost."

Dalisay No. 14—Tagalog for "Purity."

Pilar No. 15—Named after Marcelo H. del Pilar, a famous Filipino Mason, author and patriot. "Del pilar" is Spanish for "of the pillar."

Sinukuan No. 16—This word, meaning "victor," or "ruler," in Tagalog, is the Tagalog name of Mt. Arayat, a very conspicuous extinct volcano rising from the fertile plans of Pampanga Province, to the north of Manila.

Bagong-Buhay No. 17—Tagalog for "New Life" (*bago*, new; *buhay*, life).

Araw No. 18—Tagalog for "sun," or "day."

Silañganan No. 19—Tagalog for "east," or "sunrise."

Dapitan No. 21—A town in northern Mindanao, where the Filipino patriot Jose Rizal lived in exile from 1892 to 1896.

Rizal No. 22—Named after Dr. Jose Rizal, the famous Filipino Mason, author, and patriot, shot publicly on Bagumbayan Field, Manila, December 30, 1896.

Malinaw No. 25—Tagalog for "clear," "limpid."

Pinagsabitan No. 26—Named after a place called Pinagsabitan, which was the scene of a memorable encounter between Filipino patriots and Spanish troops, near Santa Cruz, Laguna Province, where this Lodge is located. "Pinagsabitan" means "Place of the hanging." Tradition says that long, long ago, the dismembered body of a notorious brigand who had been terrorizing the country, was hung to a tree at that spot, as a warning and example to evildoers.

Batong-Buhay No. 27—From the Tagalog *bato*, stone, and *buhay*, living. This name was adopted by the Lodge after having rid itself of undesirable members, leaving only the live forces, the living stone, ready for the builders' use, after the application of the gavel.

(To be continued)

What is Co-Masonry? Co-Masonry is a clandestine movement for the admission of women to Freemasonry. It is identified closely with

## SERIOUS QUESTIONS

- 1.—Why are we Masons and what are we doing as Masons?
- 2.—Are we satisfied to be indifferent to world ailment, to local conditions?
- 3.—What are our worthwhile activities at present in our Lodges?
- 4.—What do we teach our candidates outside of the routine ritualistic work?
- 5.—Do we ourselves set examples for others to follow?
- 6.—Is our conscience free that we are doing all that may be expected from us?
- 7.—Could we take a brother by the hand and be sincere of the fact that we are brotherly and we extend him our love?
- 8.—Are we charitable or are we just giving far below what should be given?
- 9.—Do we consider it a burden to give often when called upon to do so?
- 10.—Relief is not only monetary but do we know how to assist our brethren?
- 11.—Do we give preference to a brother when it is on equal basis to others?
- 12.—Do we take advantage of a brother because he is a Mason?
- 13.—Do we ever take the trouble to whisper good counsel to him?
- 14.—Are we intolerant when your proposition is not adopted in our Lodge?
- 15.—When occupying high positions in a Lodge, are we better than others?
- 16.—When we become Past Masters, is this the end of our labors or is it only the beginning?
- 17.—Could we not show more respect to our lodges by discarding Polo shirts, etc. and go back to our pre-war custom of putting a coat and tie when attending meetings?
- 18.—Are we always ready to serve humanity or do we have to be reminded?

**Reflect well on these questions for you know the correct answers.**

*By Most Worshipful Bro. MICHAEL GOLDENBERG, P.G.M.*

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the branch of the Theosophical Society headed by Mrs. Annie Besant. This movement was started in 1879 in France, where an institution or Lodge known as "Le Droit Humain" is actively engaged in propagating its doctrines. Until 1905, it was known as "Joint Masonry." Lodges of Co-Masonry exist in England, France, India, Australia, and other countries; they are, of course, not recognized by regular Masonry.

## *Pledge of Service .*

### IT IS DIFFERENT WITH FREEMASONRY

**Note:** The following is an address of President Dominador E. Chipeco of COUNCIL No. 4103, KNIGHTS OF COLUMBUS, Province of Laguna. Incidentally, he is the present Provincial Governor of the Province.—*J. E. R.*

I am truly honored to be your guest this evening at this initial gathering of your Fraternity for the year 1957. I am also grateful to all of you for the opportunity you gave me tonight to extend to you all, in person, my belated Christmas greetings and New Year's wishes. Let me assure you that late though my felicitations maybe, they come from a heart that's true and sincere, from a heart that yearns all the more for your warm and noble friendship.

1957 is only five days old. Officially, for the Christian world at least, the Yuletide season ends tomorrow—the Epiphany or the Feast of the Three Kings. At a time like this, when the Christmas season, commonly replete with joyful tidings and holiday cheers, rapidly draws to a close, nothing could be more delightful than to be among true friends like you. For as Richard E. Burton once said, "False friendship, like the ivy, decays and ruins the walls it embraces; but true friendship gives new life and animation to the objects it supports."

To most of you who are in the public service like I am, it may seem that as far as I am concerned, this gathering tonight is no different from the numerous speaking engagements a man in position is called upon to attend hundreds of times each year. But that is not true, for I have looked forward to this occasion with hopeful eagerness and deep interest. I consider this event of your Fraternity a significant one for me. I believe this affair, in a manner of speaking, sets the Pinagsabitan "ball rolling" down the hill to rest on a plain of bigger and better accomplishments. To me, likewise, this affair marks my reunion with friends who, I know, can be depended upon for cooperation, loyalty and unselfish help in the performance of my official duties as Chief Executive of Laguna. I fervently pray that my subsequent appearance in front of gatherings similar to this will be just as happy and fruitful as this one tonight. Pardon me if I'm exceedingly presumptuous and anticipatory but that is how I feel tonight before you. happy

and hopeful. Perhaps it's because I entertain no feelings for you but one of faith and camaraderie when such is the case, an evening, though dark, gloomy and bereft of moon and stars, becomes bright and enjoyable . . . due to platonic friendship. Jean La Fontaine, the French poet, historian and orator, was never so correct as now when he said, "Friendship is the shadow of the evening, which strenghtens with the setting sun of life."

While this affair tonight maybe a regular course in the calendar of your activities, it should not be ignored for its monotony. It has a special meaning too, like the cutting of a ribbon or the laying of the first stone of a future edifice. Consider it from this angle, if tonight you make a fire start, which I'm perfectly confident you will do, then there is every reason to expect in excellent finish to cap your schedule of affairs as a social and civic group. So that when you gather again for an annual affair like this when another year sets in, when you proceed to take stock and inventory of your achievements for the past year, as is customarily done at the start of a New Year, you can enjoy the natural pride and understandable exaltation for a year well-spent and a job well done, due to the very good start you made tonight. In facing the New Year, can anything make the entire year more bright and promising? Certainly, none.

Tonight, my friends, I would like to talk about your distinguished Fraternity and the valuable role I believe it can play in improving the life of our people in shaping the destiny of our nation. What I would say tonight in this regard, may appear to be just a personal evaluation and, therefore, frivolous and ignorable. But I have a pretty strong feeling that this personal impression is shared by a large majority of our people.

Today, more than ever before, the world is in an awfully bad shape. The state of world affairs seems to be topsy-turvy and unexplainable. Political developments are difficult to predict and religious bickerings follow suit in the usual pattern. In the ultimate analysis, the peoples affected suffer and stagger from the impact of the lives of our fellowmen and these are hard times—very hard times. Nevermore than now do we feel a very urgent need for unity, understanding, kindness and light—divine light.

The Philippines is only one of the numerous countries in the world today whose peoples are divided and confused. Surely, there are more difficulties confronting man's body and soul today that heretofore existed. The problems that saddle men and nations now are not only difficult, they are also disastrous, physically and spiritually. Thus, you read, see and hear almost daily of disunity, confusion,

misery, degeneration, corruption, breakdown and death—all around you. We, the Filipinos, are by no means exceptions to this general conditions of the world. Therefore, in the Philippines, as elsewhere, there is verily a pressing need for friendship,—sympathy, sincerity and truth.

It is my honest conviction that your organization, the Masonic organization, can supply, to a very large extent, this serious and yet unfilled demand for the basic Christian virtues of truth, charity, faith, wisdom and understanding. I say this because I understand that the principal tenets of brotherly love, relief and truth are the cornerstones of your Fraternity. The Masons as a group, are well-known for their liberal ideas and for advocating the cause of progressive reforms and assistance. There are not a few number of men and nations who are the victims of oppression, poverty and injustice. Your organization and its resourceful capacities fit in very aptly to the present situation. Lend your fellowmen, who are less fortunate than you are, the blessings of your brotherly love. Extend to other peoples in foreign lands the support of your liberalism. That will be Masonry in action, that will be true and worthy Masonry.

I remember having read an article of a distinguished Filipino Mason, certainly known to and popular with all of you. He is

Dr. Mauro Baradi. In his article, he quoted the great Plaridel (Marcelo H. del Pilar, the father of Philippine Masonry) as having stated, "We admit in our ranks all men, regardless of what their religious beliefs maybe, because, in each human intellect and in the manifestations of its religious conscience, the Mason respects the sparks of Divine Light and does not discuss them or profane them by meddlesome interference." Here again is another of your foremost fraternal principles: equality. Need I remind you of the dire need for recognizing and upholding not only among the governments of states and individual groups but also among private circles, equality of men, irrespective of race, color, creed, standing or conditions in life? You have the best chance now to carry out this principle of your Fraternity and you will be serving not only the cause of Masonry but our Country and people as well if you try to assert the potency, moral and otherwise, of your organization by practising and working for real and genuine equality; in rights and duties, in privileges and obligations.

I know as a fact that the Masons love and fight for freedom, not only political freedom but also freedom of the mind, the heart and the spirit. Thus, the *La Liga Filipina* of Dr. Jose Rizal, another distinguished Filipino mason. Rizal's *La Liga Filipina*, patterned and modelled af-

ter your Masonic organization, spearheaded the movement for freedom against Spanish despotism and oppression. It is this special attribute of the Masons—love of freedom—that made Miguel Morayta, Grand Master of the Lodge “Gran Oriente Español” in Madrid, Spain, to define a freemason to be a “freeman, born of a freewoman, brother to a king, fellow to a prince and companion to a beggar”. Tonight, no finer compliment can I pay to you, my friends, than to say that the definition befits you all. However, you will not permit your love of freedom to be an inner sentiment alone. You certainly will not confine yourselves and your virtues to exclusive undertakings, unmindful of the rest of the world. That will be a betrayal of freemasonry.

The Pinagsabitan Lodge No. 26 is a distinguished chapter of an honorable organization. It is natural to expect of it the same superior mark of civism, brotherhood, generosity and tolerance, as characterizes other Masonic units. You have among your scroll of members men of distinction, personally and professionally. Your fraternal brothers like the late Don Pedro Guevara, Werner P. Schetelig, Balbino Kabigting, Roman Kamatoy, Zosimo Fernandez and others have gained splendid recognition in public and private circles for their active civic-spirit and philanthropy. Your officials, past and present, are well known in their respective endeavors and

callings. I salute and congratulate the new Lodge officers under the leadership of Doctor Valentin Ramos. My friends, you should all feel proud of Dr. Ramos and I feel proud too that he is in the government service. Here is a man of conviction and determination, a tuberculosis specialist. He distinguished himself in the United States as a government pensionado and upon arrival in the Philippines he distinguished himself more by contributing his special and technical knowledge in combating the disease. The province should be proud of him, too. So therefore, individually and collectively, this group of Masons, the Pinagsabitan Lodge No. 26, is an excellent specimen of professionals, public servants, family men, community leaders or plain peaceful law abiding citizens. It is being presumptuous and hypocritical now if I expect from this very circle of selfless and devoted friends, leadership, initiative, and cooperation to make the Philippines, in general, and Laguna, in particular, a more pleasant place to live in. Is it not only natural to hope from this particular Masonic group, to which you are proudly affiliated, greater interest and more active participation in civic undertaking like adult education to combat illiteracy which breeds tyranny; like community projects designed to eradicate juvenile delinquency, immorality, perverted thought and petty crimes; like public drives to achieve greater social responsibility, be it in your own

family, school, office, factory or recreation center?

My friends, I have finished telling you my personal evaluation of your eminent organization and the valuable contribution it is within its potency to give for the betterments of our province and country, I said before and I say it now that my personal impression is not mine alone for it is felt by many peoples, too. Your own wives feel the same thing. Ask them if this not so.

As I again salute your new officers for this year, and wish them, specially Dr. Ramos, your Worshipful Master, all the luck

in this world, I wish to take leave and say that although I do not have the privilege of being a member of your Lodge, still I do not hesitate to offer you now and in the future my wholehearted support to execute and realize your plans for the improvement of the lives of our fellowmen and friends. Kindly feel free at all times, to see me if you believe my personal and official help is needed to push through any of your projects and undertakings.

Congratulations again to the outgoing and incoming officers of your Lodge and Happy New year to you all.



### IF YOU CAN LIVE

If you can live your life without complaining  
Of every little ill that comes your way;  
If you can see the sunshine while it's raining,  
And succeed in being happy all the day;  
If you can keep from bringing shame on Mother  
And never take the name of God in vain;  
If you can show affection to your Brother  
And suffer not your love for him to wane.

If you can always have a kindly greeting  
For everyone you meet from morn till night;  
If you can always speak a word of kindness  
And never side with wrong against the right;  
If you can end each day with humble praying  
To God, although your sins may number few,  
You'll be a better man than I am  
And what is more, you'll be a Mason, too.

—Selected.

## THE CALL OF THE HOUR

The Craft wages constant war against superstition and fanaticism. Our labor for peace and harmony among our fellow-beings should continue unabated despite the hindrance placed in our path by certain persons and institutions ignorant of the true principles and tenets of our Craft.

BY M.W. MANUEL CAMUS, P.G.M.

"Thy day is come. Show thyself worthy and make a careful use of the liberties that thou hast been granted. In doing so, make use of persuasion and forget the desire for vengeance which is proper only of tyrants and the fire of which should be quenched in the eternal fountain of virtue and love." We must remember that Jesus, forever the model of man, was humble, merciful, and compassionate with the erring and ineffably gentle with those who surrounded him. We must not consent that our mantle be dyed purple in blood, like that of the conquerors of the earth. Above our country, extends like a wonderful azure canopy the firmament, beyond which lies our future fatherland, eternal in the heavens. However, we must recognize the fact that our labor for peace and harmony among our fellow-beings is greatly hindered by certain persons and bodies who, while ignorant concerning our institution, wage war upon it and overwhelm it with insults and opprobrium. They accuse us of being atheists and iconoclasts, while we really are builders and fervent believers in a Supreme Being, the Architect of the Universe. How can

anybody charge us with being irreligious, seeing that in our rites we have always revealed the most delicate and beautiful sentiments to be found in the heart of a simple religious man, free from all blemish of hypocrisy, superstition, and fanaticism? Irreligious, we who open and close all our labors with invocation of the Deity, full of that unlimited faith, reverence, and adoration with which the truly religious man addresses the Infinite Being that he worships? Although it is true that insults and slander are wont to turn against him who utters them, and that he who spits at Heaven soils his own face, yet it behooves us to make ready for our defense, advising our enemies and detractors not to meddle with subjects about which they know nothing and with institutions regarding which they are in ignorance and which they can not understand, owing to the fanaticism and ignorance which blind them. We must be like a well-organized army in front of the enemy and must see that there be discipline in our ranks, that harmony prevail amongst us, and that we act towards each other as behooves brothers and members of the most

ancient of human institutions. We must not allow discord, disputes, and quarrels to disturb for a moment that always reign amongst Freemasons. We must endeavor to settle all disputes between our members by friendly agreement before appealing to outsiders, ever remembering that only thus Masonry fulfills its fraternal mission towards the human species. We must constantly strive to keep the good name of our Order unsullied, and must, by our example, show to the profane world that a man who calls himself a Mason is a man who practices temperance; who is diligent and industrious in his calling or vocation; who is faithful to his chief and superior; who practices virtue, and who shares his bread with the needy and accepts none from another without paying its just value; a true gentleman, who shuns gambling, drunkenness, usury, and vice of all descriptions; who relieves his brethren so far as his position and circumstances permit it; who attends the meetings determined upon by his brethren; who performs whatever mission may be entrusted to him, and who constantly distinguishes himself among his fellow-men as a good son, a good husband, a good father, a good friend, and a good citizen. Our being prepared for the defense must not prevent us from treating our detractors and enemies with all due consideration, and from always bear-

ing in mind that Masonry is an institution based upon the principles of natural law and transplanted to this soil by men who respected the law, but were the enemies of tyranny.

In these Islands, the Order found the soil well prepared and the surroundings favorable for its development. Despite the persecution which it suffered in the beginning, it soon had hundreds of adepts, all striving for the civil and religious liberties so necessary for the moral, intellectual, and material development of a people.

The Fatherhood of God, Love of Humanity and the Brotherhood of Man, on which is based the entire structure of the teachings of Freemasonry, have been a fruitful source of benefits for the members of the Fraternity and for the society of which they form part. As every Mason well knows, the seeker of knowledge within our temples learns to love and respect all that wisdom and virtue consecrates, and in our lives we practice the purest democracy, side by side with the strict subordination and discipline necessary to the government of every well-organized institution. Free of spirit and essentially progressive, Masonry detests despotism. It does not in the least pretend to rule and dominate, but works incessantly to unite the whole human species by the bonds of love, charity, and tolerance. It contains within itself

everything necessary to make of man a useful member of society, endowing him with the highest qualities of morality, education, and independence, the chief attributes of a useful member of society, and thus it marches at the head of the procession of civilization directing and activating every movement that spells further light and always adjusting its action to the spirit of the times.

From this point of view Masonry, according to the official definition universally accepted and embodied in the codes of the principal masonic powers and authorities of the world, is an essentially philanthropical, philosophical, and progressive universal fraternal institution which proclaims the existence of a mighty Grand Architect, the creator of the Universe, and whose fundamental principles are mutual tolerance and respect for oneself and absolute liberty of thought and conscience. It bears in mind the torrents of blood that have flowed as the result of religious and political differences, and therefore prohibits in its Lodges all discussions versing on religious or political subjects. Its portals are open to men of all races, religious and political creeds, and it does not regard opinion and belief, provided they are free and in accordance with good custom. The solidarity that distinguishes the Craft and the constant war which it wages against ignorance

are features which place it high above the institutions that have attempted to imitate it. Masonry honors labor and looks upon it as one of the most essential duties of man, hence it puts a ban on voluntary idleness and styles its members workmen. From this definition it is clearly to be deduced that Masonry is an institution intended to combat with the arms of persuasion and the moral force of the good example everything that constitutes an obstacle in the way of right and of the spirit of universal brotherhood, and thus to procure for its adepts a rule of order and mutual affection and a condition of enduring peace and well-being.

We can therefore define Masonry as a progressive moral science and resume its social action in these two great attributes of the intellect: enlightenment and truth. We Masons, as citizens of the world, consider as true brothers all the members of our Order, irrespective of rank, social position, color, or race, and although we have certain signs, tokens, and sacred words by which we may know each other, and have insignias which show to those not Masons that we are initiates and possess the prestige attending the degrees by us received, yet we must always bear in mind that a Mason must be known by his liberal views and his virtues, rather than by the insignia that he is wearing. From the moment that we

enter the portals of the Temple of Freemasonry on the step of an entered apprentice, we must cast off all errors and prejudices and all vices engendered by human weakness, in order to become true sons of the Light and zealous disciples of Justice; we must endeavor to constitute ourselves into knights consecrated to the defense of humanity, and as such we must combat and be sure that we must know the enemies that we shall have the valor and constancy necessary to come out victorious. The obstacles which prevent right from overcoming might and mankind from living like a band of brethren are **superstition and fanaticism**. "Born of ignorance," says the Master to the neophyte, "superstition and fanaticism are two monsters engendered by what is most stupid in the world; they are two hundred-headed hydrae, whose heads grow faster than they can be lopped off and who are ever hungry and vomit forth incessant poison and flames which devour men, peoples, and generations and have converted our earth into an eternal bottomless pit, to receive in its gloomy bosom the coming generations. Never forget that it is the duty of a Mason to fight courageously and incessantly these two formidable foes of human progress and prosperity. Never forget that thy science, thy logic, all that faculties of thy intellect, all the strength of thy spirit and thy

body, must be put forth by thee to their fullest extent in thy endeavors to combat the ravages these two monsters cause in the world.

Lincoln has said that the free institutions were created to elevate man, and that he was opposed to all institutions with a contrary tendency. The masonic institutions were created to raise man to a level where the wretchedness and prejudices of his time can not attain him. Masonry, with all its power, is in a constant state of war with the spirit of evil. Before her adepts are allowed to cross the threshold of her temples, she demands of them a clear and precise statement to the effect that the motive impelling them to apply for admission into the Order is "a sincere desire to be useful to their fellow-men." It teaches us to treat our neighbor as we would wish him to treat us, and as Master Masons we are enjoined to protect our weaker brethren from the dangers that might threaten them; that temperance is a cardinal virtue, and that the Holy Bible is the great light of Masonry which "forever sheds its beneficent rays upon every legal assembly of Free and Accepted Masons, being, besides, the rule and guide of our faith." I have repeatedly been asked by younger Masons whether Masonry has a creed, and upon my answering in the affirmative, it seems to me I noted signs of as-

tonishment and doubt on some faces. This is quite natural, taking into consideration the commonly accepted definition of the word "Creed." The masonic creed, however, is not the theological dogma accepted and preached by the majority of the religious sect. The masonic creed consists in the belief in one God, the creator of all things, and in the belief in the immortality of the soul and an eternal life, for which our terrestrial existence is but a period of probation. This is the creed which a Mason must profess, and for this reason an unbeliever can not be admitted into the Order. As the institution and its aims and purposes are becoming better known, people begin to understand that Masonry is not merely a great ado about nothing or an organization which one enters in order to get something for nothing or to hobnob with persons of means and social standing. It is true that all the members treat each other as brethren and perfect equals, and it is also true that, as an incident in the function of the Order and an evidence of its existence, aid is given to the unfortunate; but it is also true that the selfish man who applies for the degrees for the vile purpose of securing material profit and impunity for crimes and misconduct, will be terribly disappointed and will soon be compelled to lay aside the common gavel, the plumb, and the square,

and to leave forever the Temple which he should never have entered.

With a people as full of enthusiasm and confidence in all progressive institutions like the people of these Islands we must be careful not to swerve in the least from the course marked for us by the brilliant lights that illuminate our path. We must not allow practices and methods rejected by our Constitutions and regulations to creep into our Order in these Valleys. We must preserve pure and immaculate those teachings that have made Freemasonry the foremost champion of the practical application of fraternal love to the relations between men. We must make the influence of our tenets felt in the remotest corners of our Archipelago, because wherever there are unfortunates to console, ills to remedy, and distress to relieve, there the Mason must be, ready to extend a helping hand to the sick, the weak, the poor, and the needy. And as it was the fraternal feeling which impelled primitive man to found the family, which gave rise to the formation of clans first and of communities, states, and nations later, so we hope, with all the faith of the intelligent believer, that the principles and teachings of Freemasonry will bring us that Golden Age when Humankind shall no longer have recourse to war for settling its disputes.

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 Managing Editor  
*(Title or designation)*

Subscribed and sworn to before me this 10th day of April, 1957, at Manila, the affiant exhibiting his Residence Certificate No. A-0230063 issued at Manila, on January 29th, 1957.

(Sgd.) JOSE F. RACELA, JR.  
*Notary Public Until December 31, 1958*

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## SOME THINGS AN ENTERED APPRENTICE OUGHT TO KNOW

The lessons of the degrees are taught largely by symbol and by allegory, and to the inquiring mind there is in Masonry an inexhaustible field for lifetime study in which the student may continually find new pleasure and constant mental and spiritual inspiration.

### Who Are Fit to Become Masons?

Not all men of good character are fit to become Masons. They should have sufficient mental as well as moral capacity to appreciate that "the grand object of Masonry is to promote the happiness of the human race." An old and good rule reads thus: "No person is capable of becoming a member unless he be free-born, of mature age, of good report, of sufficient natural endowments, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, as becomes the members of this most ancient and honorable fraternity; who ought not only to earn a sufficiency for themselves and families, but likewise **have something to spare for works of charity and mercy.**"

This is in line with the very first declaration made by the petitioner for the degrees, who solemnly states over his own signature that "he is prompted for to solicit this privilege by x x x

a sincere wish to be serviceable to his fellow creatures" — a declaration which must be repeated in the presence of witnesses before the candidate is permitted to enter the Lodge room.

Too often this experienced desire is forgotten and matters of service and relief are referred to the Lodge. The individual Mason, however, should ever keep this first declaration in mind. Service to a fellow creature may take many forms. The best service is not always the giving of money to one in distress. The hungry heart, the depressed mind, even the anguished body may be happily relieved by a kindly word or a friendly hand.

"To relieve the distressed is a duty incumbent on all men, but particularly on Masons." Overzealous and uniformed Masons have been known to tell their families that if adversity overtakes them the Lodge will care for the family. Such statements are unfair to the Lodge and misleading to the family, for they are only partly true.

Masonry is not a beneficiary society. The Lodge may extend relief in cases of manifest necessity, when it is made to appear that applicants for such consideration have exhausted reasonable efforts to maintain themselves. The function of the

Lodge in cases of distress is to do that which may be the best thing to be done in the particular circumstance. If, for instance, a member should and leave little children whose mother should be unable to properly care for them by reason of her unemployment or other good reasons, a home is provided by the Fraternity of California where they would be given every care and comfort. Or if the widow should be unable through adversity or physical weakness to maintain herself, the fraternity, would likewise provide for her in the Masonic Home. The member himself, if overtaken by misfortune or old age and who could not be maintained by those who are legally bound to care for him, would be cared for by the whole Fraternity.

But the Entered Apprentice should understand that all such functions of the Lodge are but the application of the principles which an aggregation of individuals have separately undertaken, and so far as the cases which come to him are concerned, do not begin until the limit of his own ability has been reached. All the obligations and injunctions of the degrees are "I," "he," "thou" — strictly personal; but when he has exhausted his own powers he may reasonably expect co-operation of those who have taken similar vows.

### **Rights in Lodge.**

The attention of the Entered

Apprentice is called to a section of our Masonic law which provides that Entered Apprentices and Fellow Crafts have the right to sit only in the Lodge in which they received the degree or degrees which open in a degree taken by him, and the right to advancement therein after passing satisfactorily a strict examination in open Lodge. They are not required to pay dues and are not entitled to vote or speak in Lodge.

An Entered Apprentice or Fellow Craft may not be examined, and has the right to visit a Lodge other than the one in which he received his degree or degrees; but he may be accorded this courtesy if accompanied by a Master Mason who witnessed the conferring of the degree.

Entered Apprentices should not discuss Masonic ritual except with or in the presence of those who were present at the initiation, or in the presence of those who may be properly vouched for by one who was present.

### **What is Freemasonry?**

Freemasonry is an Institution, not an Order. It is an organized society, established by authority of ancient and continuous activity, employing symbolical forms borrowed principally from the Mason's trade and from architecture, for the promotion of human happiness.

The usages and customs among Freemasons have ever

borne a near affinity to those of the ancient Egyptians. The philosophers of that nation were unwilling to expose the mysteries to vulgar eyes and couched their systems of learning and polity under signs and hieroglyphical figures. These were communicated to the chief priests or Magi alone, who were bound by solemn oaths to conceal them. The system of Pythagoras was established on a similar principle, and many others of more recent date were likewise founded.

Masonry, however, is not only the most ancient, but may fairly be said to be the most honorable society that ever existed. It is not a religion and has nothing to do with doctrine or theology. It began with the yearning of the human heart for something beyond the ken of man's mortal vision, in a search for the unattainable; and while the organization is now largely a social one, for mutual aid and comfort, in a broader sense it is still a society of men engaged — as men were before the dawn of written history — in a search for Truth.

Dr. Albert G. Mackey, who was a great Masonic student and scholar, defines Masonry in these words:

“The **design** of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment, for both are merely incidental to its organization; but it is the search after the Truth, and that Truth is the uni-

ty of God and the immortality of the soul. The various degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth.”

### **Who Are Masons?**

Not all members of Lodges are Masons at heart; but that does not detract from the teachings of the Institution. There is not a character or emblem depicted in the ritualistic work but serves to inculcate the principles of piety and virtue among its devotees. The young man who is first taking up his lessons in Masonry should clearly understand and appreciate that while all our lessons tend to make men better, to make them masters of their passions and their prejudices, to make them broader in their sympathies and their charities, to make them tolerant of the political and religious beliefs of their neighbors, yet all the lessons and all the precepts will not add anything except by and through the active and honest endeavor of the lessons taught him, and only such endeavor can make a man to be a Mason.

### **Masonry Not in Business.**

Masonry is not in business for profit. Freemasonry cannot properly be used by anyone as an aid in securing business, or to gain the confidence of others for the furtherance of selfish aims

or for pecuniary benefit. Inexperienced members of the Craft are sometimes approached by those who profess to supply merchandise or service claimed to be desirable or indispensable for Masons. In all such cases the salesman should be referred to the Master of the Lodge or to

some other experienced brother, whose advice may safely be followed. It must be apparent to any thinking man that to use fraternal kinship to advance one's own private interests is unethical and un-Masonic. The offender in such matters is deserving of severest criticism.

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The foregoing is reprinted from Bulletin No. 5 of the Grand Lodge of California, the Mother Grand Lodge of the Grand Lodge of the Philippines. This Bulletin was prepared by the Grand Secretary (M. W. Bro. John Witcher) of California, and a copy of it is handed to each E. A. before the coaching work is commenced.

We publish it to supplement what is not ritualistic and to acquaint the initiate about the origin and teachings of this Venerable Institution

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Men are not expected to take their business, politics or religion into Freemasonry but they are expected to take their Masonry into business, policies and religions because Masonry is a set of constructive principles.

—oOo—

## THE PURPOSE

It is known to every Mason that he comes into Masonry to learn. These two words are vastly important, not alone to the individual, but to the Institution.

What Masonry is, what is embodied in its tenets, teachings and principles; what is hidden in symbolism; its history, and the richness of its ritual — all are parts of the vital strength of Freemasonry. The same is true of the problems which confront all of us as citizens of the United States. We may go far afield and sincerely seek the answers here and there, but when we return to the fundamental princi-

ples of Freemasonry, the answers are apparent.

One does not have to be an expert in a particular field of study to learn in Masonry. The only demand is that he be willing to put Masonic principles and teachings to the rigid tests of life.

It is well to remind ourselves often that, the strength of Masonry can never be measured in terms of numbers. Our strength must always be measured in terms of the strength of the individual Mason, who forever bears in mind his reason for being here.

—Masonic Messenger

## *With Our Grand Masters . . .*

*By Sonny Shortlegs*

"The cry of the hour is for a serious, sincere and militant Masonry. Let us heed that cry, and renew our pledge to make Masonic influence felt in every human activity."

"For this self-imposed mission we need Masons, not mere members of our Order. Let us ever remember that Masonry is quality, not quantity; sacrifice, not profit; service, not command; devotion, not insurance; truth, not hypocrisy; light, not darkness. Its true aim is to make you and me a Man — one who is good and true; one who would place convictions above convenience; one who would prefer admirers rather than followers; one who would serve a worthy cause despite unwelcome personal consequences to himself; in short one whose norm of conduct would not prey upon mortal weakness, or yield to temptation, power or position, but would ever serve and sacrifice for the lofty ideals of our time-honored institution."

"The Oriental Chair is to lead and not to be led; to command and not to receive orders. But the Grand Master, in exercising leadership and soliciting help from the floor, must always be guided by reason and never by position. Merit to the favored few, and benefit for the greatest number must be the only consideration in the performance of his prerogatives and in the execution of his constitutional duties."

M. : W. : EMILIO VIRATA, *Grand Master*, 1947-1948.  
—oO—

### **BUILD ON STURDY VIRTUE**

The virtues we cherish as Masons are plain and homespun, those which the experience of life shows them to be the safeguard of the practical middle interests of society.

We seek neither the very rich nor the very poor; neither the erratic scintillations of the genius nor the unimpressible apathy of ignorance.

Masonic opinion is the opinion of men of sound judgment; men who have been selected from every interest of society for the good of society as a whole.

Freemasonry enjoins us to discharge our duties with honor so as to lay up a crown of rejoicing when time shall be no more.

—Exchange

## *Fraternal Reviews . . .*

### **THE CLASH OF WAR CANNOT SUPPLANT THE BONDS OF FRATERNAL BROTHERHOOD**

*Most Worshipful Raymond C. Ellis, Grand Master of Masons of the State of New York, in his address at the 17th annual communications gave the following fitting illustration:*

“On January 9th Worshipful Eugene Baxter, Master of St. George’s Lodge in Shenectady, N. Y., represented the Grand Master on a singular and touching occasion. In 1863, during the shelling of St. Francisville, Louisiana, Lt. Commander John E. Hart of the Union gunboat “Albatros”, and a member of St. George’s Lodge, died during the action. Under a flag of truce, a request was made of the Confederate troops for a Masonic burial. It was granted and the services were conducted by Brother W. W. Leake, a captain of the Confederate Army, who gathered together a few members of the local Lodge still in the area. The war halted while Confederate Masons buried a Brother Mason from the North in a church cemetery pockmarked with shells from the Union gunboat of Lt. Commander Hart. A wooden headplate marked the spot for several years.

This January the Grand Lodge of Louisiana dedicated a perman-

ent marker on the grave of Lt. Commander Hart in the cemetery of the Grace Episcopal Church of St. Francisville.”

The incident is a clear manifestation of how strong the bond of fraternal brotherhood is among Masons.

—1956 *Proceedings of Grand Lodge of New York.*

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#### **Cooperation, One of the Outstanding Tenets of Masonry**

Most Worshipful J. Ansel Eaddy, Grand Master of Masons of South Carolina in reporting about his tenure of office at 218th annual communication emphatically asserted that whatever was accomplished during his stewardship all is due to the cooperation extended by the members of the Craft. And he describes it in this wise. “Cooperation and brotherhood are so closely allied that they may be referred to as synonymous terms. Today we are living in the most chaotic conditions known in the history of mankind. Not only are nations living in a

spirit of hatred and distrust, but man himself lacks that spirit of cooperation which is so essentially necessary for peace of mind. If there ever was a time for the need of cooperation and brotherhood, it is now. The practice on these two tenets together with our belief in God, is needed now as never before to combat the evils of Communism which are attempting to overrun the civilized world. Masonry, in cooperation with the churches, can and will fight these evil forces and, as has been proven in the past. TRUTH will prevail over lies and deceptions. In the words of Arnold Toynbee "Civilization must fight the jungle or the jungle will overwhelm it". I be-

lieve that the time will yet come when battle flags will be furled, the battle of tanks of the fighting forces will become the tractors of the husbandmen and the Eternal Truths of Freemasonry will be recognized by a world forever at peace."

"In the final analysis Masonry manifests itself in our daily contracts with our fellowman. It is what the heart contains and not what the tongue proclaims. It need not be an idle dream that Masonry should be a brotherhood of man even though it may require long and patient effort to overcome error and prejudice."

—1955 *Proceedings of Grand Lodge of South Carolina.*

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### Reminders to Freemasons

The Freemason, however, should never forget that Brotherly Love is something than good fellowship and social enjoyment; that Relief is more than contributions to charitable funds, however large; and that Truth is not served merely by refraining from telling falsehoods. May we ever

be true to the Grand Principles on which the Order is founded. ever remembering that, while they are illustrated by the symbolism of the Craft, they are better made evident by our lives."

—M.W. Bro. the Hon Geoffrey Reed, LL.B., *Grand Master of Australia*

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### Loyalty is Essential and Fundamental

"Loyalty is an essential and fundamental aspect of our System. We declare our loyalty to T.G.A.O.T.U. We affirm our loyalty and allegiance to Her Most Gracious Majesty the Queen. The

Grand Master for the time being, as the elected ruler of the Craft, is entitled to the loyal support of the brethren. He is, of course, as much bound by the Constitutions as are all those who are un-

der his care, and equally with them it is his duty to preserve the Landmarks from encroachment. But apart from those matters which are to be determined by reference to constitutional provisions, there are many aspect of our activities as to which the Grand Master has a very wide discretion, and he is entrusted with powers that are extensive. The exercise of supreme authority is sometimes a very delicate matter, and it often raises difficult questions which require prolonged and anxious consideration. The knowledge that he has

the affectionate sympathy and active co-operation of his brethren is a great assistance to a Grand Master when he is called upon to make a decision. Furthermore, the assurance that he has the goodwill of his brethren is at all times a spiritual comfort to the occupant of the Chair of the Royal Solomon, whose only desire and object is to promote the welfare of the Brethren and forward the purposes for which our Institution has been founded."

—*Ibid.*—1956 Proceedings, Grand Lodge of South Australia

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### What Freemasonry Stands For

"I appeal to my brethren for a continuance of the assistance and co-operation so generously afforded me in the past, so that we may all go forward together as one great body to intensify the practice of the tenets and principles of the Craft. This we must all do in our daily lives by practising outside the Lodge the

duties we are taught within it, and by example and precept indicating that Freemasonry stands for everything that is kind, benevolent and good, and by interesting ourselves in and assisting all matters that go for the betterment of our fellow-beings."

—M.W. Bro. Thomas Lelie Warren, Grand Master of New South Wales.

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### Masonic Dignity and Decorum Should Always Be Maintained

"It has been brought to my notice that some Lodges, in using space available at the end of their business papers to acquaint members of coming social functions, have exceeded the bounds of Masonic dignity and decorum in the wording they have used. If notices reagrding social events

are inserted they should be as brief and dignified as possible, and should be worded in a manner which is not likely to detract from the high standard of the Craft. The business papers are primarily to advise members of the business to be transacted at the next meeting of the Lodge,

and if the practice of including social notices of a burlesque nature continues then I regret to say that I shall have to disallow Lodges from including any no-

tices regarding social events on the business paper of the Lodge whatsoever."

—*Ibid.*—1956 Proceedings, United Grand Lodge of New South Wales.

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### Immediate Duty As Freemasons

"We ought to be proud of this great Fraternity and grateful for the place with which we have been honored in its fellowship and service. Our immediate duty as Freemasons, therefore, is to maintain its efficiency in principle and practice, and thereby raise Freemasonry to that exalted position in society it so richly deserves. The future of this great Fraternity is very largely in our

hands, and it is our privilege to uphold the dignity and traditions of this wonderful Brotherhood."

—*Ibid.*

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Seek to be good, but aim not to be great,

A woman's noblest station is retreat;

Her fairest virtues fly from public sight.

—*Lyttelton*

—oOo—

### THE THREE GHOSTS

The three ghosts on the lonesome road

Each spake to one another,

"When came that strain about your mouth

No lifted hand may cover?

"From eating of forbidden fruit,

Brother, my brother."

The three ghosts on the sunless road

Each spake to one another,

"Whence came that red burn on your foot

No dust not ash may cover?

"I stamped a neighbor's heartflame out,

Brother, my brother."

The three ghosts on the windless road

Each spake to one another,

"Whence came that blood upon your hand

No other hand may cover,"

"From breaking a woman's heart,

Brother, my brother."

"Yet on the earth clean men we walked,

Glutton and Thief and Lover;

White flesh and fair it hid our stains

That no man might discover."

"Naked the soul goes up to God,

Brother, my brother!"

## MASONIC EMBLEMS

You wear the Square, but do you have  
That thing the Square denotes?  
Is there within your inmost soul  
That principle which should control  
All deeds, and words, and thoughts?  
The Square of virtue — is it there  
Oh! you that wear the Mason's Square?  
You wear the Compass; do you keep  
Within that circle due,  
That's circumscribed by law divine,  
Excluding hatred, envy, sin  
Including all that's true?  
The Compass — does it trace that curve  
Inside of which no passions swerve?  
You wear the Trowel; do you have  
That mortar old and pure,  
Made on the recipe of God,  
Recorded in His ancient Word,  
Indissoluble, sure?  
And do you spread with Master's care  
The precious mixture here and there?  
My brothers, if you will display  
These emblems of our Art,  
Let the great moral that they teach  
Be engraved, each for each,  
Upon your honest heart!  
So they will tell to God and man  
Our ancient holy, perfect plan.

—Author Unknown

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## GRAND MASTER'S MESSAGE

(Continued from inside front cover)

opportunity. You need the Grand Lodge. The Grand Lodge needs you.

By your presence and interest demonstrate to the incoming Grand Master your support. Let us resolve to uphold his hands in his labors for the Fraternity and to give him such assistance as he may desire as he leads the Craft to greater heights.

Lastly let us all, in the lodge and out, so conduct ourselves. "That the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects."

*C. J. Carlson*  
Grand Master

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## THE CHURCH

The Church is a place of beauty,  
A place made so, by you,  
And, when you go there to worship,  
You take that beauty with you.

The Church is a place of perfection,  
A place made perfect by you,  
And, when you go there to worship,  
You find that perfection in you.

The Church is a place that is Holy,  
A place made so, by you,  
And, when you go there to worship,  
You take that Holiness with you.

The Church is a place that is God-like,  
A place made so, by you,  
And, when you go there to worship,  
You take God along with you.

The Church is a place of Redemption,  
A place made so, by you,  
And, when you go there to worship,  
Your life is Redemptive, too.

The Church is a place of Salvation,  
Salvation, a free gift of God,  
And, when you go there to worship,  
You find Salvation and God.

The Church is a place in God's kingdom,  
A place for women and men,  
And, when you go there to worship,  
It's the beginning of life, without end.

—C. C. Newsome, 1954  
*"Masonic Home Journal."*